



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 36.

NEW-HAVEN, JANUARY 30, 1830.

VOL. XIV.

Missionary Intelligence.

VIEW OF THE AMERICAN BOARD OF FOREIGN MISSIONS.

Abridged from the Missionary Herald.

CHOCTAWS.

[In the central part of the state of Mississippi. Commenced 1818—8 stations.]

The Choctaw stations are at *Elliot, Mayhew, Emmaus, Goshen, Ai-ik-hun-na, Hebron, School at Mr. Juzon's, Yok-nok-cha-ya.*

Progress of Religion.—More than a year ago a prevailing attention became apparent in the northeast district of the Choctaw nation, which, in the course of the last year, spread into all parts of the nation, the excitement becoming more strong, and continued without abatement, till the date of the latest intelligence. The people had before manifested the utmost indifference to the preaching of the Gospel, and seldom could 15 or 20 be collected at a meeting; and those would hear without appearing to be interested or to understand. Now 400 or 500 often assemble, and appear to understand the Gospel, to be convinced of sin, and intent on securing their salvation. At one meeting of about 500 persons, 270 professed to be anxious inquirers; Mr. Wright has the names of more than 600 in the southern districts who profess to be anxious inquirers; and the number in the nation is estimated to be 3,000, or one fourth of all the adults. A great change has taken place in the moral aspect of the nation. More than 2,000 have begun to pray. The Sabbath is generally observed. The three principal chiefs, and very many subordinate chiefs, old men and young men, formerly educated in the mission schools, have been deeply interested, and it is hoped that many of them have been born again. There has been very little opposition. During the year ending July 1st, 60 persons united with the church by profession. In November the church consisted of 102, exclusive of the mission family; of whom 84 were Choctaws. Many others are hopefully pious. Great caution is exercised in admitting to the church.

Extract of a letter from Mr. Jewell, to the Editors of the Boston Recorder, dated Emmaus, Nov. 24th, 1829.

DEAR SIRS—I have just returned from a journey to the northwest part of the nation; during which, I visited Elliot, Mayhew, Ai-Ikhunna, Hebron, and Yok-nok-cha-ya; and at all of these stations, the good work which has been men-

tioned in former communications, is still going on. I attended meetings in three of them, and was highly gratified at witnessing the effects of the influence of the Holy Spirit, operating upon the hearts of the people.

The meetings were solemn, and many appeared to feel that they were unprepared to meet their God in peace, while others were rejoicing in the glorious liberty of the children of God. At a meeting held about 15 miles from Mayhew, at a village called Hik a Chubaha, (where a meeting-house has recently been built,) twenty-eight natives came forward and united with the Church, and for the first time were permitted to commemorate the dying love of Christ, participating in the symbols of his body and blood. It was truly an interesting season. It was at the time of the meeting of the Synod, and many of the members were present. I would gladly enter into particulars, but have not time; you will doubtless see them before long.

Education.—Schools are taught at each of the eight stations, and at various other villages.—The following is a summary view of them Sept. 1. The desire to learn to read and sing in their own language is almost universal.

Native pupils in the English schools,	172
Pupils learning English in Choctaw schools,	24
Pupils learning Choctaw only,	100

White children in all the schools,	296
	23

	Total,	319
Pupils boarded principally in mission families	162	
Males in seven of the schools,	128	
Females,	100	

Of the pupils studying English, 67 read well in any book—64 others in the New Testament, and 20 in easy reading lessons—108 wrote—37 composed in English—43 were in arithmetic—and 59 in geography. In the Sabbath schools about 20,000 verses of Scripture have been recited, besides hymns and answers in catechisms.

Many Choctaw schools in the southern part of the nation are not included in the statement given above. A native, formerly a member of the school at Emmaus, taught four in rotation, embracing 90 scholars. Near Goshen, 20 captains have requested that each might have a Choctaw school in his neighborhood.

Preparation of Books.—Three books in the Choctaw language were published two years ago—one an introductory spelling-book of 15 pages, another spelling-book of 160 pages, and the third a reading book, of 144 pages, consist-

ing of Scripture extracts and other useful matter; designed principally for the adult Choctaws. Since the attention to religion commenced, the desire to learn to read has become very strong and general. A book of 59 hymns is printed in an edition of 2,000, which it is expected will be demanded immediately. The first of the former books is to be reprinted in an edition of 3,500 or 4,000 copies.

Improvement among the people.—On this subject Mr. Kingsbury remarks—

"We have also been permitted to witness a greater improvement in the schools and among the people, than in any former year. What was anticipated in the last report, is now in a great measure realized. The gospel has had a commanding influence in different parts of the nation. By means of this influence, and so far as it extends, a foundation has been laid for an entire change in the feelings and habits of a considerable number of Choctaws. They have not only laid aside their vices, but their amusements. Instead of assembling for ball-plays and dances as formerly, they now assemble for prayer and praise, and to converse on subjects which tend to their moral and religious improvement. A system of means is now operating for the civil, moral, and intellectual improvement of the Choctaws; which, if not interrupted, cannot fail, with the blessing of God, to produce important and happy results. But should the present order of things be broken up, there is reason to apprehend that all the ground that has been gained would be lost, and that the nation would sink to rise no more. I regret the necessity I am under of differing from the government in any of their views relative to the Indians. But candor and a regard to what I apprehend to be the *best interests*, both of the red and white man, constrain me to say, that should the Choctaws be brought into such circumstances, as to feel themselves compelled, contrary to the wishes of the best part of the nation, to leave the country they now inhabit, I cannot but anticipate consequences highly disastrous to themselves, and eventually injurious to our own country. And my prayer is, that God in his holy and wise Providence, would avert such a calamity."

Letter from Mrs. Wright, dated at Goshen, October 2d, 1829.

PROGRESS OF RELIGION IN THE SOUTHERN DISTRICT.

The special attention to religious instruction in the southern district began about the middle of last summer, when a large meeting was held by invitation of the chief. The following letter presents a view of the progress made during the subsequent two months.]

As Mr. Wright's duties are too pressing to permit him to write you as he desires, I have thought that perhaps it was my duty to attempt to give a brief view of the interesting state of things in this part of the nation. Mr. W. had set apart this evening for writing to you, but more than 50 Choctaws have come in, and he is now engaged with them.

Could you visit Goshen now, you would find as great an outward change as, perhaps, has

ever taken place among any people. I dare not tell you what our eyes see and our ears hear, lest you should think that my sanguine temperament had deceived me. But facts, of which I will briefly state a few, will speak for themselves. The first Sabbath in August, the captain of this village and many of his warriors were at a ball play: the next Sabbath, he was apparently pricked to the heart, and has ever since appeared well. Ball plays and dances have ceased: some of the most famous ball players, conjurers and doctors, are among the anxious. Pole-pullings are going into disuse, and the call for instruction from all quarters is beyond example. You may recollect that Mr. Wright has sometimes mentioned among his discouragements, that he frequently rode a number of miles to fulfil an appointment, and found it had been forgotten; but now the Choctaws make their own appointments and send for him. Last Sabbath he was sent for in four different directions. From one town the headman came on Friday, saying, "if he sent a messenger he was afraid he should lose Mr. Wright; and that he had come to take him by the hand and should hold him fast." Mr. W. told him of the other messages he had received, but the man urged the superior claim he had, and would not return till he received a promise that Mr. W. would go on Saturday. He went and found about 300 persons assembled, and had a solemn meeting. Mr. Bardwell went in one direction, and Mr. Hotchkiss in another. Although it was known that Mr. W. was gone, a considerable number assembled here, and carried on a meeting pretty much themselves. The Sabbath is observed by them with strictness, and if they cannot have one of the missionary brethren, they carry on the meeting themselves.

It has seemed necessary that great care should be used and great pains taken, that the religious character which this people are forming should be of as high an order as possible. Mr. Wright has felt much on this subject, and frequently remarks, that if the standard is placed low now, it will be difficult hereafter to elevate it. This conviction keeps him out among the people most of the time. He has not been at home an entire week since July. Every where he finds a waiting people. No listlessness and indifference now; but the hearing ear is given, and oftentimes great solemnity and tenderness is observed. The whole number of those who have publicly expressed a determination to seek and serve the Lord in this district is about 650. But we would not give the impression, that so many are Christians, or that all of them are even in earnest in seeking the salvation of their souls. The number given above might probably be increased to a large amount, were not great pains taken to explain fully and solemnly what is meant by thus coming forward, and the sin, in the sight of the omniscient God, of any one coming out thus publicly, unless his "heart is true."

I think that a sufficient time has elapsed, since this excitement became so general, (in August,) to test in some measure its character. Thus far it appears a genuine "revival of religion." Declensions may come, and doubtless they will, but now is the harvest time, and he would be a dull stupid man, truly, who sees his grain ready

for the sickle, and instead of reaping, watches the clouds all day for fear it will rain. We do rejoice, yea, and we will rejoice, that we are permitted to witness such displays of God's mercy. Oh, could you be here this night and listen to the fervent petitions which are poured out from hearts, so lately the seat of folly and every vice, you would say, the half has not been told. Mr. Moulton has just stepped in and says the school house is crowded, and many are outside the door. He remarks that the assembly reminds him of a New England conference room during a revival. There is a solemn stillness, broken only by a sob or heavy sigh. Verily it is the Lord's doing and it is marvellous in our eyes.

Mr. Wright requests me to mention that he has no means of ascertaining the number of hopeful conversions. He thinks that perhaps a few may be admitted to church privileges, but he designs to be cautious and allow considerable time to elapse, that the tree may be known by its fruits.

CHEROKEES.

Societies for circulating Books and Tracts.

In the last number of this work, mention was made of the publication of the Gospel of Matthew and a small collection of hymns in the Cherokee language. Other books and tracts will be printed in the language as soon as circumstances will permit. It is hoped that the facilities for disseminating knowledge among the people will, in this manner, be greatly increased; that the influence of the missionaries will be extended to a greater number of persons and rendered more constant; and that the Cherokees themselves will become more deeply interested in spreading knowledge through their own nation, and be enabled to take on themselves an important part of the work.

"As there is a very great demand for the Gospel of Matthew, in almost every part of the nation, and it is thought desirable to get the Cherokees in the habit of helping themselves to religious instruction, so far as they have the means, we have concluded to endeavor to form Cherokee Book Societies at the several stations, for the purpose of giving speedy and general circulation to portions of the Scriptures and other religious books and tracts, which may be printed in the Cherokee language.

"As I have been requested by Mr. Worcester and some other brethren in the ministry to visit the several stations for this purpose, or at least those stations where they have no minister, I expect to start to-morrow for that purpose. I shall at this time visit only three stations, Candy's Creek, Brainerd, and Haweis.

Letter of Mr. Chamberlin, dated at Willstown, Sept. 7, 1829.

General Notices respecting the Station.

Church.—On the first of July, 1828, the church consisted of 24 members exclusive of the mission family. On the first of July, 1829, the number of members was the same, and six then stood propounded for admission. Favorable hopes were entertained of one or two others. Respecting the character of the church members, Mr. Chamberlin remarks—

"All the members give good attention to preaching, and I trust are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Three native members have died since July 1st, 1828. We had no conversation with them on their death-beds. I was myself from home at the time, but Mr. Huss informed me that they appeared very well. Three have been added to fill the places of those that have died. One of these is a native, and the other two are blacks. The six that stand propounded are all natives. Ever since this church was formed, the native members generally have been remarkable for their orderly walk and propriety of conduct. Brother H., with all his increasing popularity and influence among his people, is still the same humble devoted Christian. I cannot discover that popularity raises his vanity in the least. He appears to possess the same spirit and disposition of Catherine Brown and John Arch.

School.—The school is now spoken well of by the neighbors, and the children, I think, are learning as fast as any in the nation. There are six scholars now boarding in the family, and four come constantly from the neighborhood.

Temperance.—There has been considerable change among the people in this vicinity in regard to temperance. Last spring a paper was drawn up by Major Lowrey and Mr. D. Brown, in which the subscribers obligate themselves to abstain totally from inebriating liquors, excepting when directed by a physician in case of sickness. Many have signed, and others drink much less than they used to do. It is considered much more disgraceful to drink now, than it was formerly. A copy of this paper has been sent to each of the other stations, and subscribers have been obtained.

SWISS MISSION TO LIBERIA.

ADDRESS OF REV. MR. SESSING.

[We published lately (p. 443.) the interesting statements made at a meeting in New-York concerning this mission, and the Missionary Institution in Switzerland from whence it took its rise. But a more particular account of it, given in the language of Mr. Sessing, a Swiss himself, and educated at that Institution, will be read, we are sure, with great pleasure by our readers. About two years ago, as will be seen from the address, the Basle Institution sent five missionaries to Liberia, to labour among the Bassa Africans, under the guide of the American Colony. One of them died; another from ill health, had to return to Europe; a third, Mr. Sessing was compelled to accompany him to Switzerland, after, however, a profitable residence of fourteen months in Liberia. Mr. Sessing and Lady, with three new fellow labourers, Messrs. Dietchy, Buchrer and Graner, have again embarked on the business of their former mission. The Basle Institution has been induced to send these missionaries by way of the United States, from a belief communicated to them by the American Colonization Society, that the interests of the Swiss Mission might be promoted, could those consecrated to its benevolent purposes, visit and confer with their Christian

Brethren in this country. They have been introduced to the Christians of the United States who feel a common sympathy and interest in the cause which they have undertaken, at various public meetings, and have been it is believed cordially received. We hope sufficiently so to reward them for the visit.

The following address was made at the meeting in Philadelphia, and is published in the last African Repository.]

DEARLY BELOVED FRIENDS:

As I am not sufficiently acquainted with the English language, and therefore not able to express myself as clearly as I wish to do, I hope you will excuse me and forbear with my insufficiencies. The Rev. Mr. Gurley, who spoke before me, has already introduced me and my dear friends to your Christian love and fellowship as missionaries going to Liberia, amongst those too-long neglected negro tribes, to instruct them in religion and all those necessary means of civilization, without which religion cannot have its desired effect in Africa. We come as strangers to you, as refers to the body; but though we come from a distant country, yet we feel at home amongst you; and though we have lived but a short time in this country, we are greatly rejoiced to see your zeal and faith, your Christian love, and missionary spirit; and I would encourage you to go on with increasing love and confidence in the blessing of God in this blessed work. It is the blessing of your country.

This, my Christian Friends, gives me courage to speak to you in weakness, and to give you a short account of the religious activity in Germany and Switzerland, of the origin of our Basle Evangelical Missionary Institution, and of our labor in Africa, as also of the good and promising state of the colony of Liberia.

All those that love our Lord Jesus Christ with all their heart, and keep his commandments according to his will, are acceptable to God, and are called the children of God. This ought to be our only denomination:—Followers of Christ—Christians. But that there are Catholic Christians, Lutheran Christians, Protestant Christians, and so many more, is a matter of regret and shame, as we all know very well. However, it is now so, and I cannot alter it; and if I am asked, To what denomination I belong? I must answer, To the Evangelical Protestant Church of Basle.

Switzerland, an independent republic, of which Basle is a part, is divided into twenty-two cantons. The greater part of them belong to the Catholic religion; others are mixed both with Protestants and Catholics; and the rest of them, about six, are Protestants. Calvin reformed the church at Geneva, Berthold Haller was the reformer of Berne, Zwingli of Zurich, Sebastian Hoffmeister of Schaffhausen and St. Gall, and Oislampadius preached the doctrines of the Reformation at Basle. Of these six cantons, Berne and Zurich are the most strictly orthodox, bearing no toleration of whatever sect or separation from the high church.

Geneva is in the most strict sense, Calvinistic or reformed, according to the doctrines of

Calvin, but producing many good and pious men, interested in the saving of mankind.

Basle, which is the seat of our Missionary Society and Institution, is, as I may conscientiously say, one of the most blessed spots on the earth in regard to religion, piety, and the means of salvation. Almost all the ministers of the gospel in the city and country, between thirty and forty in number, (some few excepted, who have no influence,) are true followers of Christ, feeding their flock in good and pure pasture as true shepherds, and promoting the missionary cause in their respective circles with as much zeal and time as their duty will allow. However, the fact is, that ministers and schoolmasters are chosen and supported by the government of each canton, which has standing funds in its hands, inherited partly from the monasteries of old, and annually increased by the tenths or tithe of the products of husbandry, and that the choice of doctors and ministers always depends on the Christian character and piety of those members of the council, who have the power to choose two individuals, one of whom is then to be the desired minister by casting lots. And thus it sometimes happens that ministers are chosen, who do not in all things honor our Lord Jesus Christ. But for a long time Basle has been blessed with good and pious heads of the city, who sought for the good of their citizens.

It was after that long and devastating war, in 1815, when the allied armies fought against France, (and it was a most critical time for Basle, as it is the most northerly city in Switzerland, bordering on France and lying not more than three miles distant from the then strong castle of Huningue, to which the German armies laid siege, threatening ruin to the whole city and country, on account of the frequent marching through and garrisoning by the German troops, but especially on account of the short distance of the castle of the French, who often threw in their bombs to set the city on fire;) it was after that long and destroying war, I say, when some of the good, pious people of Basle, ministers and merchants, assembled and took into consideration the question: How shall we render our most sincere thanks to the Lord God for what he has done for us during the late war, that he has kept far from us every destructive sickness, and the sword of the enemy; and though we were in sight and bustle of the battle, yet watched over us, so that nothing was able to hurt us? The answer to this was "Let us take 3 or 4 pious young men that are willing to be sent to any heathen country as messengers of Christ; let us instruct them in the true religion and wisdom, and thus send them out as lights shining in dark places; this will be the most acceptable thank-offering that we are able to make to our most merciful Heavenly Father." So they did, and this is the origin of that now so flourishing Institution. It is now fourteen years since it was established, during which time they have sent out seventy-one missionaries, sixteen of whom have died in good faith. The Society, consisting of twelve Directors of the most pious character, have now a spacious mission-house in their possession, which can hold 45

students, and 40 of them are constantly living in it, preparing for the great missionary work. Their first students they sent out in the service of other missionary societies, by which they afterwards were supported. For several years, as their annual contributions increased, they established their own mission in Asiatic Russia, in Armenia; from whence they design and wish to operate upon the Turks and Persians. At the same time they are supplying all those destitute German colonies in the Russian empire with faithful ministers, and have at present eighteen missionaries in those parts, of which eight live in their own mission and at their own expense. But as that mission is so very expensive, they wished to have one of their own missions established somewhere amongst the negroes in Africa, which might cause less expense; and this has been carried into effect by the existence and operations of the American Colonization Society, which so favored and encouraged our Society, that they resolved three years ago to send out for a first trial, five of their missionary brethren to Liberia. At the same time, another door was opened to their missionary labors, in Acra, at the Danish Fort and settlement, Christianburgh, on the Gold coast; whither, likewise, they sent, in the last year, other four missionaries on their own expenses. And in this way their labors gained a larger extent, but their expenses became also greater.

There have been established three other Missionary Institutions on the continent of Europe; one at Paris, another at Berlin, and a third one at Bremen; which are now supported by the same contributions that fell before to the share of our Society: and the consequence was, that our Society fell short in the last year for a great sum; and in these circumstances it is not likely that their funds will increase, but rather decrease, if we do not receive help from another quarter.

From the beginning of our establishment, our Society made it a matter of conscience and of faith, not to have any standing funds; but to live by faith, trusting that God would supply their wants and cover their expenses from year to year, by liberal contributions of good Christian people. By publishing missionary papers, Auxiliary Societies have been formed in many towns of Switzerland, Germany, and part of France; from which Societies missionary pupils are recommended and sent to our Society. The funds of our Society are gathered from these respective Auxiliary Societies by weekly, monthly, and annual contributions; but as money is highly esteemed in Germany, the contributions fall only in small portions, and there is no other way of collecting money in Germany. It would not do for the present, in our country, to travel about, holding meetings, and collecting for the missionary cause, as you do here.

The income of our Society is, on an average, about \$15,000 a year, out of which all the expenses are to be covered; but the fact is, that the expenses will increase from year to year, and no hope remains of greater income. However, our Society is in no wise discouraged—O no! they know that their work is the work

of God, and he will prosper it, and knows how to support it.

But, to return to our African mission at Liberia. On our first trial we suffered a severe loss, for out of five missionaries that were sent out by way of England, three years ago, one died in the colony, and another one received a stroke of the sun, and I was obliged to carry him back to Europe, where he is now fast recovering by change of climate. Our Society resolved, in faith and hope, to send out, in company with me and my dear wife, three others of our missionary brethren, to unite with our two remaining friends, and to begin our labors there with renewed strength and zeal and love, with the help of our powerful God and merciful Saviour.

As it was the opinion and advice of Mr. Ashmun, the late lamented Governor, with whom I lived about half a year, that our Society could most advantageously direct their views to the Bassa nation, about 80 miles down the coast, in a south-easterly direction, two of us, who felt most strong, (Mr. Hegele and myself) left the Colony for Grand Bassa, after the rainy season of last year, during which we all suffered much from the country fever.—But as Mr. Hegele, in consequence of the stroke of the sun on our way down, was unfit and unable to assist me, I was left alone in the Bassa country, to see where our Heavenly Father would open a door to our missionary labors. My stay amongst them was only 8 or 9 weeks, when it became necessary for me to accompany my dear brother to Europe. During that time I looked at the country, went up and down the river, seeking for a convenient place to begin a mission settlement. I conversed and spoke with the natives, kings, and chiefs, about my coming and staying amongst them. They at first were distrustful, thinking me to be one of the slave-traders, for till recently they had seen no other white man; but bye and bye, when they, by my love towards them, were convinced to the contrary, they became as confiding as little children. They would say in their broken English: White man be too fine, white man likes black people, white man comes to teach them book, white man cannot die. They frequently brought to me their children, "to teach them book and white man's fashion." But my chief attention was drawn to the first king, Joseph Harris, a good natured old man, who was extremely anxious to have me settled on his own ground. He said, "If no other king will take you, I will. You come from white man's country to sit down with me, to do my people good. You be my friend, and me be your friend." And when he showed to me some of the finest places on the river St. John, one of which I was to choose, he said, "Here, white man, is a place for you to sit down; my people must come to build you house, and to make you a farm. You make a school here, and I will send you my boys and my girls; they will and must learn book."

My time does not allow me to say more about this first visit to the Bassa country, but it is enough to encourage us. A large field is opened to missionary labors at Liberia and the surrounding country. Therefore, my dearly be-

loved friends, if you feel the love of Christ in your hearts, consider that there are millions of souls in Africa, whom Christ has ransomed with his precious blood, but who have no means of becoming acquainted with their beloved Saviour. Slave-traders do not hesitate to go to that dangerous coast for mean earthly gain's sake; and should we Christians be slow and backward to save souls whom Christ has redeemed with his precious blood, and to preach him crucified to a nation we have abused and injured for centuries? Will they not stand against us before the tribunal of God, and accuse us of having robbed them of their earthly bodily freedom and happiness, and, what is more, with not having given them opportunity to become acquainted with their Redeemer, that they might save their souls by his blood and enjoy him in yonder life of true liberty forever, while we have and enjoy this blessed privilege in abundance? No my dear friends, we will take our lives in our hands, and follow Him our Master. We esteem it the highest favor to be sent out to those degraded beings, to tell them of the love of God in Christ Jesus our Lord.

But, humbly, I would entreat you, if you can, to help our Society, that they may be able to send out more missionaries to Africa, because the field is great and there is a great number that long to go to that place.

But on the other hand, I would also encourage you to take a more lively interest in the benevolent operations of the Am. Colonization Society. It is a work of the greatest love and benevolence to mankind. I have spent almost a year in their Colony, and have seen, on the one hand, how much is yet to be done, and, on the other, how much good has already been done. You must not listen to such complaints as are often made by those new comers, who have for the most part been idle, lazy people in this country. But listen to those who have been residents for one or two years; when they have cultivated their allotted ground, and built a nice little house on it. There they live as comfortably as possible, and bless those American good people, who have caused them an opportunity of emigrating to the Colony. Some of them keep shops, others build boats, and trade up and down the coast with the natives; others cultivate their farms, and supply the market at Monrovia. They live in peace with the natives; they have their places of worship, where they meet in great numbers, singing, preaching, and praying for the good of the Colony and for the good people of America; and they feel at home, in the country of their fathers. But there are many wants, which are yet to be supplied. They want teachers and schoolmasters. There is only one colored schoolmaster at Monrovia, and one at Caldwell. They frequently call upon us, with the desire that we should instruct their children freely; and as we have a mission-house at Monrovia, left by Mr. Ashmun, it is the wish of our Committee, that one or two of us should have our permanent stay at Monrovia, in order to open and keep a sort of free school for such children of colonists and natives as are not able to obtain instruction.

We rejoice that we are connected with the Colony in such a way, and we know that we cannot live and work without the Colony; but, on the other hand, I trust the Colony will also experience the joyful consequences of our operations amongst the natives. The Colony is a great blessing to the country both in spiritual and temporal sense. The natives are even without teaching, by mere example, encouraged to imitate the actions and fashions of the colonists, they are ashamed to go without clothing as they once did, and to wear their greeves, to which they ascribe supernatural power; they learn to value time and labor; they are taught to observe week and Sabbath days, and to feel a sense of duty. But the greatest advantage of the Colony is, that it will put a final stop to the slave trade. You may think the slave trade abolished on that line of coast, but I am sorry to say it is not the case. Forty miles up and forty miles down the coast, from Cape Montserado, you can always see slave vessels taking in their precious cargoes without hindrance or molestation; the Colony being not yet strong enough to fight them, without making themselves enemies, as it were, to the natives.* About a year ago, I walked along the sea shore, below Grand Bassa, only about six miles, and found three slave factories lately established, and vessels coming and leaving the coast with their cargoes. To send out occasionally a man of war to that coast, is of little use; for those slave-traders always keep their hired natives, who duly communicate to them the approach of a man of war, upon which they suddenly leave the coast. I repeat it, it is only the religious influence and the public intercourse of the colony with the natives, that can effect the destruction of the slave trade.

But I have been too long. I hope you will excuse my freedom. I would only once more entreat you before I conclude, not to forget poor Africa! Remember the promise, "Ethiopia shall stretch forth her hands." It seems as if her time were at hand; Africa stretches out her hands, and calls for help. O let us help while we can; and Christ will also help us, and finally lead us through the valley of the shadow of death, and receive us into everlasting glory, where we shall be rewarded according to our doings.

* It is known that Mr. Ashmun did much, very much towards the suppression of the slave trade in the vicinity of the Colony.

COMMERCE IN ARDENT SPIRITS.

For the stone shall cry out of the wall, and the beam out of the timber shall answer it. HAB. ii. 11.

If the commerce were inseparable from all the great and good ends of our social being, we might endure the evil, for the sake of the good, and they only be accountable who abuse themselves. But here is an article of commerce spread over the land, whose effect is evil only, and that continually, and which increases a hundred-fold the energies of human depravity, and the hopeless victims of future punishment.

Drunkenness is a sin which excludes from

heaven. The commerce in ardent spirits, therefore, productive only of evil in time, fits for destruction, and turns into hell multitudes which no man can number.

I am aware that in the din of business, and the eager thirst for gain, the consequences of our conduct upon our views, and the future destiny of our fellow-men, are not apt to be realized, or to modify our course.

But has not God connected with all lawful avocations the welfare of the life that now is, and of that which is to come? And can we lawfully amass property by a course of trade which fills the land with beggars, and widows and orphans, and crimes? which peoples the grave-yard with premature mortality, and the world of woe with the victims of despair? Could all the forms of evil produced in the land by intemperance, come upon us in one horrid array—it would appal the nation, and put an end to the traffic in ardent spirits. If in every dwelling built by blood, the stone from the walls should utter all the cries which the bloody traffic extorts—and the beam out of the timber should echo them back—who would build such a house?—and who would dwell in it? What if in every part of the dwelling, from the cellar upward, through all the halls and chambers—babblings and contentions, and voices, and groans, and shrieks, and wailings, were heard, day and night! What if the cold blood oozed out, and stood in drops upon the walls; and, by preternatural art, all the ghastly skulls and bones of the victims destroyed by intemperance, should stand upon the walls, in horrid sculpture within and without the building!—who would rear such a building? What if at eventide, and at midnight, the airy forms of men destroyed by intemperance, were dimly seen haunting the distilleries and stores, where they received their bane—following the track of the ship engaged in the commerce—walking upon the waves—flitting athwart the deck—sitting upon the rigging—and sending up, from the hold within, and from the waves without, groans, and loud laments, and wailings! Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships?

Oh! were the sky over our heads one great whispering gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath, the wailings of the damned, whom the commerce in ardent spirits had sent thither;—these tremendous realities, assailing our sense, would invigorate our conscience, and give decision to our purpose of reformation. But these evils are as real, as if the stone did cry out of the wall, and the beam answered it—as real, as if, day and night wailings were heard in every part of the dwelling—and blood and skeletons were seen upon every wall—as real, as if the ghostly forms of departed victims flitted about the ship as she passed over the billows, and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears the loud lament. They are as real, as if the sky over our heads collected and brought down about us all the notes of sorrow

in the land—and the firm earth should open a passage for the wailings of despair to come up from beneath.—*Beecher.*

A Good Example.—Dr. Dickson, of Charleston, S. C. makes the following declaration: In a tour along nearly the whole length of Italy, on both its beautiful shores, in 1826, I saw no single instance of the beastly intoxication, of which from my study window, I can have every day abundant specimens—and but one person of whom I could positively affirm that he was exhilarated, or as we express it, tipsy."

Charleston Obs.

A BEAUTIFUL SIGHT.

On Wednesday, Jan. 6, a class of scholars from the Washington Infant School, under the direction of Miss James, paid a visit to Mr. Adams, at the residence of his son. They were received with great urbanity by the Ex-President, who, it is well known, has always been the patron of the cause of education in all its forms, as well as a Professor of a particular branch of education in an eastern University. The children being ranged along the parlor, went through the various exercises, recitations, songs, &c. apparently much to the satisfaction of Mr. Adams and his lady. They began with the song of

"This world's a wicked world, we know,
Our teachers tell us so," &c.

and went on with lessons in Geography, Mineralogy, Physiology, &c. answering readily questions asked about objects in the room, which they had never seen before. It is one of the beneficial results of this system that the repeated exercise of the infant mind about objects in nature and art, create at once a spirit of inquiry and an aptitude of answer in reference to things which meet the eye, the ear, or any of the senses, which no other mode of instruction seems to have imparted. Thus the teacher takes a watch, and holding it up to the view of the children, asks them what it is—to what kingdom of nature its materials belong? Whether it is material or immaterial, an effect, or a cause? and if an effect, who is the cause of the effect? Who is the cause of the man that made it? What does this little thing that runs round so briskly indicate? "The seconds," they all reply. What is this? "The minute hand." What is this? "The hour hand." How many seconds in a minute? How many minutes in an hour? How many hours in a day? How many days in a week? How many weeks in a year? How should we number our days? &c. "So teach us to number our days," &c.

There seems to be an air of joyousness about the little children quite remote from that sad constraint which has so often appeared in schools conducted on the old plan. Mind and body have constant play, and the great object is to give to the natural sprightliness of children a right direction and a profitable field of action.

After the children had finished their exercises, each one, at the request of Mr. Adams, went up and shook hands with him, and told him his or her name. They then marched out, apparently much gratified with their visit.

Washington Chron.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 30, 1830.

CONGRESS AND THE INDIANS.

Our readers will be anxious to hear in what spirit the memorials of the people of the United States, asking humanity, justice and mercy for the oppressed Indians, have been received by their servants and representatives in Congress. At the reading of the memorial from New-York, as our political journals represent the matter, much warm and angry blood was excited, and much opposition cast in the way at the outset. It was not to be expected that the rapacity and unrelenting avarice (for that, too, is represented there,) which could coolly lay hands on the homes and liberties of defenceless men, would yield to the voice of moderation and truth. The very reproach of conscience contained in such a voice, would of course goad them on to bitterness. Such we shall see was the case; and the secret of it is, these politicians are dismayed that their policy is found out and exposed to the eye of the people. The truth is, the whole strength of the policy hitherto directed towards the Indians has been grounded in a popular ignorance of the subject; it has been supported, and is still, by a concealment and misrepresentation of the truth: for it is well understood, that the moment a knowledge of the facts becomes prevalent, that moment the Indian has an advocate in the sympathies and magnanimity of the people. Here is the object and strength of memorials. It will tell in the deliberations of our rulers in Congress—of those, that is, who regard the scrutiny of no higher and purer eye—to know that the eye of all humane, conscientious and good citizens, throughout the United States, is strictly watching their movements.

An angry and undignified debate was excited on the original motion, to refer the memorial to the committee on Indian Affairs; the reference was deferred in consequence, and the memorial laid upon the table. At the renewal of the motion, on a subsequent day, a more protracted altercation took place, in which many members engaged, sufficient to give us a humiliating and painful view of the angry and wicked passions which are to sit in judgement over the sacred rights, nay, the existence of an entire community of their fellow men. The memorial was branded as unprovoked meddling and interference in the business of others; as "a waste of time," inasmuch as the subject was presented to Congress in the President's Message. Mr Thompson, of Georgia, in opening the debate, asserted and repeated his "*conviction, that it was the result of a meeting in a grog shop.*" The scandal was repelled with great dignity by the Hon. Judge Spencer. It was styled an attempt to "stigmatize the legislation of particular states"—to "remonstrate against the opinions of the present chief magistrate." "When any one was injured," it was said, "it is time enough to complain; and then let those who are injured complain for themselves." Such charges and imputations as the foregoing were thrown out by Messrs. Thompson, Wilde, and Lumpkin, of Georgia,

and successfully and promptly repelled by Messrs. Spencer and Storrs of New-York, Mr. Bell of Tennessee, Mr. Mallory of Vermont, Mr. Archer, and others. On a division of the house, the motion was carried, and the memorial, therefore, referred to the committee.

MEMORIALS FOR THE INDIANS.

Our last number contained a notice of the highly interesting meeting held in Philadelphia, claiming protection of the United States for the Indians. We draw attention to it again for the purpose of quoting the names of the committee appointed to draft a memorial to Congress; that it may be seen what class of our citizens deem it their duty and honor to step out in defence of this cause; and who they are that compose these "*meetings in grog-shops.*"

The following gentlemen composed the committee;

Bishop White, Chairman of the meeting.	
William M Meredith,	Dr. Jonas Preston,
Robert Ralston,	Edward Bettle,
Peter S. Duponceau,	Thomas M. Pettit,
William Rawle,	Roberts Vaux,
Robert Smith,	Henry J. Williams,

The committee submitted to the meeting a memorial, which is spoken of as a document of uncommon power and pertinence.

Dr. Ely proposed the following amendment to the memorial:

"That it is with deep regret we have learned that a proposition has been made in the Senate of the United States, 'that the Committee on Indian Affairs should be instructed to inquire into the expediency of modifying the laws of the United States for the regulation of trade and intercourse with the Indians, so as to exempt expressly from their operation the territory occupied by any Indians within a state over whom as tribes or individuals the laws of the state have been, or may be, extended by the legislature thereof.'

"Your memorialists view this proposed resolution as designed to introduce a system of measures, which will be hostile at the same time to the best interests of the Indians resident within the United States, and to numerous solemn treaties which have been formed between the United States and these Indians.

"Your memorialists apprehend, that the state of Georgia is bound by her own plighted faith with the Indians, not to intrude upon their lands, within the chartered limits of Georgia; and that by covenant engagements with the Indians, to which the state of Georgia has acceded, the United States are bound to prevent all white people from entering upon, or settling in, any of the Cherokee lands.

"Your memorialists therefore earnestly pray, that the honor of the nation may be preserved by an inviolable adherence to all her covenant arrangements; that none of the Indian tribes may be removed from their present reservations without their free consent; that if it shall be found practicable, some covenant may be made between the United States, the state of Georgia, and the Cherokee Indians resident in Georgia, whereby those Indians shall be admitted to all the rights and privileges of citizens; and that until the Cherokees shall thus voluntarily become citizens, or voluntarily cede their right of soil to the United States, no state government by its agents may be permitted to molest them."

On motion, the committee above named, were directed to incorporate the substance of Dr. Ely's amendment in the memorial.

Whereupon, on motion, the memorial as amended, was unanimously adopted, and directed to be trans-

mitted under the signatures of the President and Secretaries to both houses of Congress.

DEPARTURE OF THE MEDITERRANEAN MISSION.

The Rev. Mr. Temple, our Missionary for many years past at Malta, (until his return to the United States about 17 months since,) re-embarked for the field of his former labors on Monday the 17th inst., at Boston, in the brig *Cherub*. Previous to his return to this country, Mr. Temple had been in charge of the mission press at Malta for seven years. He has been employed during his visit in the business of the Board; and now resumes his oversight of the press,—accompanied by Mrs. Temple, his two sons, and Christopher Stamati, a Greek youth who has been a year or two in this country, under the patronage of the Greek Committee. His return was by the consent and suggestion of the Prudential Committee; and his residence among us has been made useful to the cause in which he has embarked. His visits to our churches and auxiliary societies have awakened an increased interest in the mission, have opened to us a knowledge of its great importance to all missionary efforts in the Mediterranean. He has at the same time made himself more intimately known to his countrymen, and gathered around him the hearts and best wishes of Christians wherever he has gone; by which means the exile which he has resumed shall be less lonely: he lives in the hearts of many to whom he was before unknown, and though absent, shall still be with us.

The instructions of the Prudential Committee were publicly delivered to him by Mr. Evarts, in Park street church, on the Thursday evening previous, and he and his companions commended in prayer to God. In resuming his charge over the mission press, Mr. Temple's labors are to be directed principally to the preparation of school books for Greece; of which, with all their desire to improve, the Greeks are lamentably deficient.

The Rev. George B. Whiting and lady, with the Rev. H. G. O. Dwight and lady, embarked also for the Mediterranean mission, on Thursday the 21st inst. in the brig *Banian*. After meeting and conferring with their missionary brethren at Malta, Mr. Whiting is expected to accompany Mr. Bird on his contemplated return to Beyroot, and Mr. Dwight, together with Mr. Smith, is expected to proceed as soon as practicable on an exploring tour in Armenia, and subsequently to occupy, in connexion with Mr. Goodell, such a position as providence may direct to, where he may labor specially for the Armenians.

THE CATHOLIC MONTHLY CONCERT.

A singular coincidence between Catholic and Protestant practices, is mentioned by Mr. Temple. At Malta, on the first Monday in the month, large numbers of women are accustomed to assemble on a spot near which large collections of human bones lie under ground, to pray for the souls of the dead which are suffering in purgatory. There they stand upon their knees for two hours or more, to utter their unmeaning prayers to effect their supposed deliverance. In the midst of the throng a priest stands with a box, and

covered so as not to be recognized, collecting money to pay for the same masses for the dead. Their alms and their prayers are united together, in what they consider a most important object. We pray for souls that are yet subjects of mercy; and by an observable coincidence, one which certainly was altogether undesigned, we meet in *Monthly Concert* for prayer on the same day. It was to Mr. T. an affecting sight, to see these poor women wearying themselves in a task so hopeless and degrading; and he looked away to the land of his nativity, to cheer his heart in the belief that the many thousands of Israel were then pouring out their believing and united prayers to the God and Father of our Lord. But on his visit home, he has been pained beyond expression to learn how very few observe this season of special prayer. In most places where he has been through the country, the attendance at the Concert is small. O when will the devotees of superstition cease to reprove and condemn the children of the kingdom in the midst of light?

Boston Rec.

WHAT WILL YOU GIVE FOR THE SOULS?

Mr. Temple states, that during the almost seven years that he resided in Malta, he was witness regularly on Monday morning to a solemn and admonitory scene. A man passes through the streets, ringing a bell in one hand and rattling a box in the other, crying at every corner, "*What will you give for the souls? What will you give for the souls?*" The children and women come out of the habitations of poverty, and cast their mites into the box. When it is full of money, it is carried to a neighboring convent, to pay the priests for praying the souls of the dead out of purgatory. Thus this gross superstition is supported by money gathered from the hand of penury itself. Thus the sympathies of the ignorant are excited, to maintain wicked men in praying useless prayers for those who are beyond the reach of prayer or mercy. By this affecting practice the faithful missionary was reminded of his obligations to pray, and toil, and suffer for those souls which are yet prisoners of hope, and to which the mercy of the Lord Jesus Christ may come. And surely those who abide at home, and are excused from the perils and sufferings of the enterprise, may well be inquired of what they will give for the salvation of men. It is true the gift of God cannot be purchased with money. Money cannot become a ransom for immortal spirits when ruined by sin. But it can feed and clothe the heralds of salvation. It can move the press, that shall publish in every language the word of life. It can furnish the school, that shall teach young immortals who it is that hears prayer, and who as a Prince has power with God and prevails. Reader, *What will you give for the souls? What will you give for the souls?* *ib.*

Dr. Beecher's Sermons.—At the formation of the Indiana State Temperance Society, the following fact was stated by the Rev. Mr. Reed, of Bloomington:

"He informed the meeting that at the place of his residence, Beecher's Sermons on Intemperance had been read from the pulpit, and that the last sermon in the series, had been read the preceding Sabbath. On Monday morning a merchant who had been in the habit of retailing ardent spirits, and who had been listening to the powerful arguments and irresistible appeals of Beecher, went to his store, knocked the heads out of his whiskey barrels, emptied their contents into the streets, and resolved to have nothing more to do with the article. Thus Dr. Beecher, though he lives in Boston, is preaching in the west."—*Jour. of Hum.*

The National Intelligencer says that "the stream of petitions against the transportation of the mail on the Sabbath is on the flow, and may be expected to swell to a prodigious volume before the session is half gone through."

SUMMARY.

The faculty and students of Williams College have subscribed two hundred and sixty-one dollars to aid the American Bible Society in supplying every destitute family in the United States with the Bible.

Stephen Girard, an eminent merchant in Philadelphia, it is said is causing to be constructed a large block of convenient brick houses, the annual rent of which is to be ten per cent. of their cost. He offers to those tenants who shall occupy them ten years, and duly pay the rent, to give them a deed in fee simple of the premises.

A Temperance Society has recently been formed at Saltfleet, U. Canada.

The revised statutes of the state of New York have gone into operation. One change, says the National Intelligencer, that has been made, strikes us as a very proper one, viz.—The old form of asking prisoners whether they are guilty or not guilty, is superseded by the query of—"Do you demand a trial upon this indictment?"

Sunday Mails in Dublin.—We are informed by a gentleman now in this city, a great part of whose life has been spent in Dublin, that the post office in that city is managed substantially on a plan similar to that of London. No business is ever done at the office on the Sabbath, except when the mail packet arrives on Sunday, and then it is confined to simply lodging the mail in the office, where it remains till Monday morning before it is opened.—*Chr. Jour.*

Berkshire Medical Institution.—At the late Commencement of this institution, 23 young gentlemen received the degree of Doctor in Medicine.

The whole number of members belonging to Temperance Societies in Connecticut at the last report, was 9,955.

The receipts of the Auxiliary Foreign Missionary Society of Hartford county last year, were \$3,161 40. The receipts of the Auxiliary Society of Farmington and vicinity, were \$675 87. Total in the county, \$3,837 27.

Modesty of the wise.—The modest deportment of those who are truly wise, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.

Statistics of Paris.—The Journal des Debats gives an abstract of a new volume of statistical researches on the city of Paris, drawn up and printed by the Prefect of the Seine. The results are such as in some instances to excite astonishment and sorrow. Out of 27,970 births in the year 1826, for example, 19,468 only were legitimate; and out of 25,341 deaths in the same year, 15,647 took place in the public hospitals. Such facts indicate a laxity of morals, and an extent of misery, which, thank God, find as yet no parallel in this country. Suicides and accidental deaths are found by those tables to be increasing, the number being for the last year 810. In these tables the present population of

Paris is estimated at 893,431 souls, much higher than the usual calculation. The number of children and young persons receiving education in the different schools and colleges of the capital, is calculated at 73,222, or about 1-12th of of the whole population. The number of persons confined in the eleven prisons of Paris amounted last year to 3,400.

Rev. Samuel Fuller, Jr. of Washington College, Hartford, has accepted the invitation of Grace Church, in Providence, to become their Rector.

A Fact worth circulating.—At the close of one of his powerful discourses before the African churches in this city, says a Baltimore paper, the Rev. Mr. Hewit was informed by a colored man present, that he had abstained from the use of ardent spirits for more than twenty-five years, and had saved enough of grog money to purchase a library of books worth \$400. Here is an example worthy to be imitated by every black and white man in the land. "I will proclaim it," said Mr. H. "wherever I go."

A Missionary Society has been formed in Austria, under the patronage of the Emperor, the chief object of which is to provide missionaries for the diffusion of the Catholic religion in South America.

It appears from returns on file in the office of the Mayor of Baltimore, that there are 571 shops in that city where spirituous liquors are retailed, and 178 taverns where it is allowed: total, 749.

At a meeting of the Board of Overseers of Harvard University, Hon. John Quincy Adams was elected a member of the Board, to supply the vacancy occasioned by the appointment of Hon. Josiah Quincy to the Presidency of the University.

The Upper Canada College at York, commences operations this month. Both of the principals and the three professors are Episcopal clergymen: four of the five are from Cambridge, and the other from Oxford, England.

The Journal of Humanity says, that the Congregational churches in Edgfield and Bristol, Maine, are delivered from the pollution of ardent spirits. Not a man in either drinks it, or has any part in furnishing it for others.

Idle Boys.—The selectmen of Gloucester, Ms. have published a notice informing the idle boys of that town, that if they are found playing the truant in school hours, they will be treated as vagrants, according to law.

Bravely done.—The retailers in the village of Assonett, Freetown, in Bristol co. Mass. (15 in number) have entered into an agreement to sell no more ardent spirits. It is said that a more than common quantity of spirits in proportion to the population has been consumed here.

MANIA A POTU.—This Latin phrase is a great favorite with all physicians: it occurs in the weekly or monthly reports of deaths and their causes, and is calculated to make a suitable impression upon young sinners against temperance in drinking, if it were properly understood. The plain English of it is this:

"Died raving mad, in consequence of hard drinking"

By this vernacular title, I trust that drunkards, not too far gone to understand any thing, will be warned against this too common source of outrageous madness.—*Charleston Cour.*

Revivals of Religion.

Among the places alluded to last week, says the Western Recorder, are Augusta, Western, and Saquoit village, Oneida county, and Morris' Flatts, in Eaton, Madison county. In the latter place, our informant says that the work thus far is chiefly among the young, and more or less among the Sabbath scholars. Several of our friends in Augusta concur in stating, that the work there at the present time is powerful in its progress, and precious in its character. One of the clergymen of this village, who was at Saquoit last week, speaks of the state of things there as most solemn and interesting, and adds that a few cases of hopeful conversion have occurred. We have letters from three other places which are of a gratifying character; but the statements are not sufficiently definite for publication.

Western, Oneida co.—The following was addressed to us last week, by Rev. Mr. Gale, of Whitesborough:

"Last Sabbath was a day of great interest in the town of Western. The Lord's supper was administered there, and sixteen adults received the ordinance of baptism. Twenty-one in the whole, were received into the church on profession of faith. A considerable number of these were such as ought to have performed this duty in the last revival. The rest were recent converts. Four elders were ordained, and the house was crowded to overflowing. Great solemnity and attention prevailed. The number of converts in the present revival is not ascertained; but it is considerable, and the good work is spreading over the hills, as well as thro' the valley of that interesting town; over which, till of late years, moral darkness has brooded."

Ib.

Bethany, Genesee Co. N. Y.—A correspondent writes us from this place as follows:—"I have some good news to communicate. God is pouring out his Spirit in a wonderful manner in this town. Many are brought to bow to the sceptre of Jesus. Some of the most influential characters are of this number. There appears to be a general attention to the all-important truths of the gospel. Many, that were even intemperate and drunken, are becoming sober and respectable. It is calculated that not one fourth of the liquor is now consumed, that was required four years ago."

Ib.

Clinton Co. N. Y.—Mr. Foot, a clergyman, writes from Champlain, under date of January 1st, as follows:

"I came from Montreal here in May last, sick; but soon got able to preach. A revival commenced immediately, and has continued ever since with power. It is now as interesting as ever. Persons of the first character and in-

fluence in the county have been made subjects, and of every class, to the number of perhaps 150 or more. The work has spread, and is now in progress in five other societies in the county.—In some of them it is powerful. I am pressed every way, and am almost worn out. One may be reminded, in looking at this region, of the scene witnessed in Oneida county three years ago. The towns visited, besides Champlain, are Chazy, Beekmantown, Plattsburgh, Peru, (two societies, Keeseville and Clintonville.)—These are Presbyterian. Other denominations share in the work."

Ib.

READING OF A TRACT BLESSED.

A clerical friend who recently passed through the county of Oswego, relates the following circumstance:

A female, in a scattered settlement in the woods, about five miles from the county town, providentially met with a religious tract. The reading of it left a solemn impression upon her mind; and her feelings became more and more interested in the truths to which her attention had thus been called. To a near neighbor she related the circumstance which had transpired, and spoke of the gracious influence which had pervaded her soul. The neighbor soon entered into her feelings, and deeply imbibed the spirit which had awakened her friend to the great interests of eternity. The kindling spirit of these two individuals imparted its sacred flame around the settlement, and the blessed work continued to spread, up to the time of our informant's departure from the place. Under the mighty operations of the Holy Spirit, the toughest trees of that moral forest were bending and breaking down. The sabbath breaker, the profane, the intemperate, alike yielding to his power. A revival of religion was thus witnessed in a neighborhood remote from gospel privileges; and the subjects, for such a scattered population, had become numerous, and were still increasing.—The language of such facts carries with it a most obvious interpretation. I might add, that our informant saw several of the subjects of the work, and held the most close and interesting conversations with them.

West. Rec.

From the Sailor's Magazine.

CHRIST IN THE SHIP.

It will be news to many readers of the Magazine, that a pleasing work of grace appears to be going on among the sailors in the receiving ship United States, at the navy yard in Brooklyn. It is now about three months since some zealous methodist brethren begun to preach the gospel on board this vessel. They found that only a small part of the men could enjoy the privileges of the chapel, and the instructions of the chaplain, the Rev. Mr. Searle, as the room is so small that no more than a hundred and fifty sailors can attend at once. The rest were left to waste the precious sabbath in idleness and sin. These brethren obtained permission to go on board, and speak to as many as were disposed to hear. The Lord has blessed their labors, and a considerable number of them give pleasing evidence of having been born again. I believe as many as 40 or 50 have joined the methodist church.

I had the privilege of attending there not long since, and of hearing a very useful discourse from one of the brethren. His subject was "the prodigal son,"

from which he proposed to illustrate, 1. The sinner departing from God; 2. The sinner returning to God; and 3. The sinner kindly received and blessed by God. Under this simple and perspicuous arrangement, he exhibited the gospel plan of salvation for sinners, by the blood of Jesus Christ, in a very intelligible and affecting manner. It was truly interesting to witness the solemnity and fixed attention of those who were present, as they sat around on their mess chests, on the lower deck. The stillness was occasionally broken in upon by the heavy treading of those over head, who had no disposition to hear the joyful sound. Many a weather beaten face glistered with tears, and some old sailors sighed aloud, as the speaker alluded to their earthly parents, and described in the most natural manner an aged father, going to the top of the hill to look over the wide ocean, his heart aching with anxiety for his poor prodigal wanderer, and the mingled emotions with which the returning penitent first beholds his father's house, and then the joy with which the father receives him home, who "was dead, and is alive again; was lost, and is found."

It is worthy of remark, that all the converts, and a considerable number of others, have ceased drawing their rations of liquor, and are subscribing liberally out of the avails of it, to furnish a library for the ship.

L.

CHARLESTON.

An interesting letter has been received from a captain who sailed from this port last spring, from which the following is an extract. After giving an account of the manner in which he had spent several sabbaths, the writer says:

"You, my dear sir, are among the number who feel deeply interested in the spiritual welfare of seamen, and perhaps a short sketch of my proceeding with them might be interesting to you. I generally improve the first opportunity (if with a new crew) after leaving port, to call them together and state to them my regulations on board, such as forbidding the use of profane language, and all immorality; a strict observance of the sabbath, as far as our situation and duties will admit, and that I shall expect as many of them as can be spared from the necessary duties of the vessel, to assemble in the cabin every morning at nine and every evening at four o'clock, when circumstances will permit, for the purpose of worshipping God by reading and prayer; and that I shall expect them strictly to adhere to such rules and regulations.

"I generally commence by reading a portion of God's Holy Word, and make what remarks upon it he may give me ability to do, read some appropriate tract, or short sermon, and close our little services by prayer. I have always found seamen willing to put up with good regulations and to pay good attention; and have we not reason to hope that God may bless those feeble efforts, for which let us never fail to pray? I adopted the method of reading tracts from the consideration that there are generally some on board who cannot, and others perhaps who would not read them; and God has so often blessed these little heralds of salvation to the awakening and conversion of sinners.

"One circumstance worthy of notice has occurred on our passage, showing the character of a sailor. One of the men which I shipped in Charleston, brought on board (his 'bull,' so termed by sailors) a small keg of rum, given him by his landlord; one of the other men, addicted to intemperance, had discovered and made too free use of it. The owner of the liquor noticing it, brought up the keg (containing about two gallons) upon the deck, took out the

bung and turned the whole out, letting it run through the scuppers into the ocean—saying that others should not get drunk upon his liquor at sea.

"I was much gratified last sabbath, after our morning service, to see them sitting about the deck, some with a tract and others with the bible, perusing them. One circumstance in particular attracted my attention. A foreigner, a Norwegian, who could not read, had got stowed away under the bows of the long boat, although it was his watch below, and had got my boy to read a tract to him. And this forenoon, while I was thinking of employing the boy for the same purpose, he came to me, saying that the man who could not read, wished him to come and read to him. I furnished the boy with tracts, and he spent two hours reading to him in the fore-castle. It appears the man preferred hearing him read the tracts to turning in to sleep, and the boy appeared much pleased with his office."

Ib.

THE TREE IS KNOWN BY ITS FRUITS.

Comparative view of the two settlements formed in America.—The one commenced at Plymouth, in 1620, by the Pilgrim Fathers of New England; the other, that begun by the Roman Catholics, at and near Quebec, about the year 1631, —eleven years after the arrival of the Pilgrims at Plymouth. "In 1714, the inhabitants of Quebec and Montreal, and their neighborhoods, amounted to about 20,000, all under the influence of Popery. By this influence, the lands were allotted on the feudal system, few holding the fee of the land, while many occupy it. In order to show the result of the Roman Catholic experiment compared with New England, Mr. Grosvenor presents an extract from the *Christian Spectator*, in which a recent statement makes the number of inhabitants in Canada to be 600,000, of whom 150,000 are of a suitable age to attend school; but it appears from actual returns, that only 11,679 are in any school.—Thus there are five children in the province who never learn to read, for one who does. In a petition presented to Parliament from Canada, the whole number of signers was 87,000, of whom 78,000 were obliged to make the sign of the cross, not being able to write their names. In New England, we can scarcely find an individual who cannot both read and write. "This is probably," remarks Mr. Grosvenor, "a pretty fair specimen of every view we might take of the comparative prosperity of the two settlements,—that at Plymouth under a gospel church, and that at Canada under the church of Rome." —*Mr. Grosvenor's Sermon, reviewed by the Chr. Watchman.*

OBITUARY.

MISS MARGARET TRACY.

MARGARET TRACY, daughter of Eleazer Tracy Esq. the subject of the following article, was born in Franklin, Conn. in January, 1802. She was blessed in early life with the instruction of pious parents, who solemnly dedicated her to God, in the ordinance of baptism, in her childhood. To this holy dedication she afterwards looked back with peculiar pleasure and with heartfelt gratitude. She considered it a distinguished privilege to be thus early devoted to God, and to receive the seal or token of his immutable covenant. She often referred, with lively interest, to the tender instructions of a pious mother, who was unwearyed in her efforts to impress gospel truth upon her youthful mind. Nor, in the midst of the vivacity and thoughtlessness of youth, were

these instructions ever entirely erased from her memory. They had made a deep and lasting impression.

At the age of thirteen, she removed to Columbus, in the county of Chenango, to reside with her friends and more distant connexions, after the death of her mother. Here, at the age of sixteen, it pleased the Lord to arrest her attention with serious things, under the ministry of Rev. Mr. Donaldson, at that time preaching in Columbus. On a certain occasion, after having been unusually rude, on the intermission of an holy Sabbath, she, in company with her gay associates, went into the house of God, after divine service had commenced. Here contemplating what she had done, in the light of gospel truth, she became sensible of her lost situation, as a sinner against God, and was so affected, that she had not strength sufficient to leave the house without assistance. From this time she felt the importance of making religion a serious business, and of seeking the salvation of her soul in earnest. All was stupidity and moral death around her. Even her young companions ridiculed the idea of her being serious. She was not, however, to be diverted by ridicule, from attending to the one thing needful.—She labored for about six months, under the most distressing and fearful apprehensions of experiencing the wrath of God forever. At length, after much distress—after many wearisome days and sleepless nights, she found peace in believing. She was brought by a Saviour's love, to surrender her all, without reserve, into the hands of God—to be at his sovereign disposal forever, whatever might become of her at last. On Oct. 5th, 1820, she solemnly dedicated herself to God, for life, in an everlasting covenant. In a record of the above date, a part of which only is selected, she has left the following impressive language of prayer and self-dedication to God:

"This day do I, with the utmost solemnity, surrender myself to Thee. I renounce all the former transactions of my life, and consecrate to Thee all that I am, and have; to be all used for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life; with an ardent desire and humble resolution to continue thine, through the endless ages of eternity; ever holding myself in an attentive posture to obey the first intimations of thy will, and ready to spring forward with zeal and joy, to the immediate accomplishment of it." * * * * * "And when the solemn hour of death shall come, may I remember this thy covenant, well ordered in all things and sure, as all my salvation and desire, though every other hope and enjoyment is perishing. In that trying hour, wilt thou inspire with trust and confidence my departing spirit, and receive it to the abode of them that sleep in Jesus, peacefully and joyfully, to the accomplishment of thy great promise to all thy people; even that of a glorious resurrection, and eternal happiness in thy heavenly presence! Should my surviving friends, when I am in the dust, meet with this memorial of my solemn transaction with Thee, may they make it their own, and solemnly engage in thy covenant of grace, and lay hold on eternal life."

Such is her solemn language. May the reader make a similar dedication of himself to God.

She afterwards removed her connection with the congregational church in Columbus, to unite with the sister church in Madison, of which she remained a devoted member, about one year and a half. From that church she removed her relation to the 2d congregational church in Hamilton, where she remained a year and a half before her death. Of this church she was considered one of the brightest ornaments. In the instruction of children and youth, in common and sabbath schools, she was extensively engaged, with satisfaction to herself and profit to others. She became peculiarly endeared to those who had received her instruction. Many can witness to the faithfulness and christian solicitude which she manifested in their behalf. She became endeared to all her acquaintance; and it is not known that any individual indulged ill will or unkind feelings towards her. She was greatly beloved as a Christian. Two years ago she endured a distressing illness in this village, when she manifested the patience, the humility, the submission, and the triumph of a devoted Christian, who lived with God. She then expected to leave the world; and expressed no wish to remain. Her God and Savior seemed precisely near to her; and she felt that she could depart in peace, without a murmur, and without reluctance.—From this sickness she never entirely recovered,

but was comfortable for months. A pulmonary disease had evidently begun to prey upon her. For months previous to her death, she evidently had a premonition of her dissolution. In her last lingering sickness her pains were severe, and often most excruciating. They would sometimes extort an involuntary groan. But she was never heard to complain under them. On this subject, just a month before her death, she said, "I feel as if I had not suffered any thing compared with what I have to suffer. My sufferings are nothing to what Christ suffered. I do not suffer any more than I deserve to suffer." At another time, it was inquired whether she could put all her trust in God. She said, "Yes, I think I can, if I know my own heart. It appears astonishing to me," she added, "when I am so vile, and have been so wicked and ungrateful, that I should have any hope—that I should be so favored." Again, when told that we must all leave this tenement of clay, she said, "Yes, we must all die: And it is a great blessing that we may die; that we have not got to live here always." To a sister in the church, who inquired whether she supposed this to be her last sickness, she replied, "I have no doubt of it." She inquired again—"Is death a terror to you?" She said, "No; death has no terrors to me." She was ever jealous over her own heart, and greatly feared deception. While she was remarkably sincere in all her conduct, she often manifested a deep and almost overwhelming sense of personal guilt. She appeared so vile in her own estimation, and had such a discovery of her own heart, that she was full of doubts and fears respecting her own sincerity and interest in the blood of Christ. She felt the deceitfulness of her own heart, and was uniformly ready to express a full conviction of her desert of God's eternal wrath. She would often say that she had no hope in herself, but only in the sovereign grace of God in Christ. She believed strongly, and rejoiced sincerely, in the sovereignty of God, in his electing love, in unconditional submission to God, and in the doctrines of grace generally. She greatly feared she should dishonor Christ and his cause, in some way or other. This seemed to be her greatest concern in all her sickness. She feared lest she should be left to murmur or to complain under her acute pains. But for weeks previous to her death, she seemed to have her fears and doubts dissipated, so far as it respected her evidence of union to Christ, and to enjoy an unusual confidence in God, and an uncommon degree of the peaceful presence of her Redeemer.

She had so familiarised herself with the contemplation of death as being near, that she could converse about it with the utmost calmness, and composure, and even with manifest pleasure. There was a cheerful solemnity manifest in the last weeks of her life, that indicated her approach to a brighter world. She spoke of parting with the church of which she was a member, under the impulse of the tenderest feelings. She hoped they would always be united in love to one another, as they now are. She expressed a strong desire for a revival of religion, and for the promotion of the cause of Christ. This cause seemed to be precious in her estimation above all things; and to the utmost extent of her means she was ready to contribute to its advancement. She manifestly had a benevolent heart. None of her numerous relations were near her at her death; but she had many kind christian friends. Towards the close of her life, she conversed very little. When she came to die, she seemed to have her whole work done up for eternity, and to have nothing to do but to die, and wing her way to the world of spirits, and as we believe, to the bright abodes of the blessed. She fell asleep in death about 12 o'clock, on Wednesday the 2d inst. in the 25th year of her age. She was deposited in the silent grave, there to rest till the sound of the archangel's last trumpet shall wake her slumbering dust on the glorious morning of the resurrection.

On the Friday succeeding her death, her funeral was attended by a crowded and weeping audience, which testified how deeply they felt her loss. A sermon was preached on the occasion, from Rev. xiv. 13—"And I heard a voice from heaven, saying unto me—Write blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

May we live the life, and die the death of the righteous; and may our last end be like theirs.

Hamilton, Madison Co. Dec. 14, 1829. [West. Recorder.]

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

WILLIAM AND MARY.

A TALE FOR THE NEW YEAR.

William and Mary were the children of respectable and pious parents in Massachusetts. They were happy in each other's society, and no childish quarrels or unpleasant disputes were ever known to disturb their mutual harmony and love. They were both members of a Sabbath School, and were faithfully instructed by their teacher, in the knowledge and duties of religion. The serious impressions made upon their minds in the school, were often deep and powerful—but they were transient and produced but little effect; and although many children became hopefully pious in the same school, William and Mary remained without God and without hope in the world.

Once, indeed, there seemed a delightful hope, that religion would soon commence its influence upon their hearts. Mary returned from her school deeply affected in view of her situation as a sinner. Three of her associates in the same class, were rejoicing in the hope of forgiveness through a Saviour's merit and righteousness, and her teacher had been speaking to her of the value of her soul and the certainty and nearness of eternity. Mary felt that she was unprepared to die, and began to see the necessity of repentance and conversion, before she would be ready to go into the presence of God.

In the evening she walked in the garden alone, to think about her situation and to pray that her heart might be changed. William missed her from the house, and went into the garden to find her. She was sitting on her own border of flowers, and weeping over them in silence. William asked her the reason of her grief. She told him of her secret feelings, and that she was afraid the Holy Spirit, who was now affecting her heart, would withdraw his influence and leave her to utter blindness and hardness. "I was thinking this evening, my dear brother," she continued, "of this beautiful flower; (pointing to a *Narcissus* which she had cultivated with great care)—a few days ago it was full of buds, and every one appeared as if it would soon become a flower—but since then the sun and rain have fallen alike upon all, and only here and there the buds have produced flowers—the rest have withered and died, and these faded and blighted leaves are all that remain. Oh, how does this remind me of our Sabbath School; how many of us are affected with the truth of God; what numbers are now like the *Narcissus*, and seem to promise that soon they will be beautiful flowers in the garden of God—but, alas! we may go back to the pleasures of the world, and, after all, our souls may be lost."

Such for a time were the feelings of Mary;

but they were like traces in the sand, and in a short time were only remembered as the fictions of a dream; the world and its follies soon regained their ascendancy in her heart.

Their childish years soon passed away, and Mary became an interesting young lady of 16, and William claimed the standing of a studious and accomplished youth of 18 years. About this time, the attention of the people in the village where they resided was again excited to the subject of religion. Several of their young acquaintance became deeply convinced of sin, and attended a meeting of enquiry, which their pastor had appointed, where he conversed with them seriously on the subject of religion. It soon became a season of deep solemnity throughout the village; the earnest inquiry, *What shall I do to be saved?* was heard from persons of every age and rank in society; no one doubted the reasonableness of the question, and every one seemed to feel its importance.

The year was drawing to a period, and the next Sabbath was the closing day. I determined, in view of the peculiar circumstances of the people, with several of whom I was acquainted, to remain over the Sabbath. Never before had that delightful village witnessed a scene of equal interest and importance. The beauties of nature were scattered around with lavish hand, and if any moral effect can be produced by natural scenery, its sublimest exhibitions might be anticipated here. The church was erected on a little eminence, commanding a beautiful, though somewhat limited prospect, occasioned by the intervention of elevated ground in almost every direction. It was a simple, yet large and commodious edifice, surrounded by fine trees, and presenting to the traveller a pleasing exhibition of the decency, beauty, and order, which ought ever to be witnessed in the temples of God.

The Sabbath arrived; the rains which had fallen copiously during the night, furnished a delightful emblem of that reviving influence, which was sending its immortal blessings upon the souls of men.

As I approached the church, the solemn multitudes who were going to the house of God, formed a most interesting and striking spectacle. The tones of the sabbath bell, the stillness of surrounding nature, and the consciousness that religion was the all-absorbing theme in the minds of many, produced sensations in my own bosom, which language cannot convey. It is enough to say that the influence of the Holy Spirit was there, and he who has felt that influence, can estimate the interest and solemnity of the occasion.

William and Mary were among those who went to hear the truth of God's word in the sanctuary; and for several days previous to this

sabbath, the attention of Mary had been solemnly arrested by the Holy Spirit. She saw herself a sinner; she felt her ruined state. The comparison of her thoughts and feelings with the perfect law of God, had convicted her of disobedience, and her conscience arrayed before her the baseness of her ingratitude, and the justice of her condemnation.

I saw her on the sabbath, as she entered the church, and never shall I forget her pensive and solemn countenance, as she went to her accustomed seat; and oh, how worthy of imitation, I thought, was her example; and how much did I wish that many young persons whom I knew, could have seen her as she entered the courts of the Most High God.

I was present in the same temple, and the fixed attention, the serious look, the downcast eye, visible in almost every pew, made me feel that God was there indeed; and I could not but remember the pious language of the Psalmist—"How amiable are thy tabernacles, Oh Lord of Hosts!—I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

The minister soon announced his text. It was the solemn admonition of the prophet to the disobedient Jews:—"Prepare to meet thy God, O Israel." He took occasion to show, first, That we must all have a meeting with God; secondly, This meeting will be one of deep and awful solemnity; thirdly, Our preparation must be speedy, or it will be too late. A deep silence reigned through the assembly.—The Spirit of God applied the truth; not a voice or sound was heard, save that of him who was speaking the message of God. The congregation was dismissed, and all went to their homes, pondering the solemn subjects of death and judgment.

I was anxious to learn the state of Mary's feelings, and visited her the same evening. I found her in that calm and delightful frame, which evinced that she had found that peace of God which passeth understanding. I inquired why she rejoiced? Because, she replied, my sins, which are many, are forgiven. I have tasted the waters of salvation, and have found them like the refreshing stream in a barren waste. I have seen by an eye of faith, the likeness of my Redeemer, and now I long to have his image drawn in full and perfect characters on my heart. But I had almost forgotten the treachery of my heart; oh pray for me, that I may not be deceived; that my path may be like the morning light, shining brighter and brighter unto the perfect day.

The next day was the first of the new year. Another solemn period had commenced in the probation of men. The most stupendous movements of nature become deeply impressive by their silence. The sun, moon, and stars, perform their splendid revolutions in silence. The shadows of night steal over the earth with a stillness like that of the dead. In like manner, the noiseless career of time introduces the new year, and its momentous and awful responsibilities have gathered in silence upon our souls, ere we are conscious that the last has fled. Its admonition to the slumbering sinner is silent as the grave, and yet so powerful that it often star-

bles him from his guilty repose, and makes him tremble, while it reasons in the ear of thought, of *righteousness, temperance, and a judgment to come.*

William was much attached to his sister; he had perceived that her feelings were sad, and that an unusual anxiety was depicted in her countenance. But his own heart was a stranger to the power of grace, and he regarded all her distress as unreasonable and unnecessary. He rose in the morning, and on meeting his sister, he addressed her thus:—My dear Mary, it has given me much pain to witness your distress for a few days past, but I cannot think you have any good reason for it. Your life has been blameless—nay, it has been fruitful in positive virtues. I trust, therefore, you will give up your anxiety, and enter upon the pleasures of the year with as much interest as ever. My dear sister, I do most cordially wish you a happy new year.—I thank you my dear brother, she replied, and in return do sincerely wish that not only this year, but that all the years of your life may be happy. But oh, my brother, they will not, they cannot be happy, unless your character is changed. The love and generosity and kindness of your heart, will not bear the searching inspection of God's holy law;—the amiable virtues which adorn your character, are not a compliance with that solemn requisition of God—"My son, give me thine heart." The cause of my anxiety is, the sin that reigns in my heart, and I shall never be completely happy, till every root and fibre of depravity is expelled from my bosom. My warfare is but just commenced—but through grace, I hope to be conqueror, and more than a conqueror. And oh, may that grace which has opened my eyes and turned my heart, perform the same merciful work for you.

William was silent—his eyes filled with tears, and he retired to his chamber to pray. His convictions deepened, and in a few days, he was a humble penitent at the foot of the cross. Oh, what a happy improvement of a new year!—It was a change from sin to grace, from darkness to God's marvellous light, from the power of Satan to God.

My youthful readers have just commenced a new year. I would solemnly ask, did you close the old year as Mary did? if not, did you commence the new as William did? If not, oh retire to your chambers and pray.—*N. H. Obs.*

He dies like a beast who has done no good while he lived.

He who has no shame has no conscience.

RELIGION NOT ADVERSE TO PLEASURE.

Religion does not censure or exclude
Unnumbered pleasures harmlessly pursued;
To study culture, and with artful toil
To meliorate and tame the stubborn soil;
To mark the matchless workings of the power,
That shuts within its seed the future flower;
Bid these in elegance of form excel,
In color these, and those delight the smell;
To teach the canvass innocent deceit,
Or lay the landscape on the snowy sheet—
These, these are arts pursued without a crime,
That leave no stain upon the wing of time.

Poetry.

For the Religious Intelligencer.

TO AN INFANT

WHOSE MOTHER DIED AT ITS BIRTH.

With Death thy mother dealt. A debt he brought
Which she in fearful pangs essayed to pay,
But higher price the insatiate miser sought,
Till Nature shrank and tired Hope fled away;
Then her last breath she gave with zeal divine,
Bartering, unconscious babe, her better life for thine.

Purchased at such dire cost, sad infant, say
How wilt thou meet the claim? how satisfy
Thy mother's watching soul, that night and day
Regardeth thee with bright, seraphic eye?
Oh! yield thy heart to virtue's heavenly sway,
So shall thy peaceful life her painful death repay.

H.

MISSIONARY HYMN.

Yes—my native land, I love thee—
All thy scenes—I love them well—
Friends, connexions, happy country!
Can I bid you all farewell?
Can I leave you,
Far in heathen lands to dwell?

Home! thy joys are passing lovely—
Joys no stranger's heart can tell—
Happy home! 'tis sure I love thee!
Can I—can I say—farewell?
Can I leave thee,
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure—
Holy days and Sabbath bell—
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you,
Far in heathen lands to dwell?

Yes—I hasten from you gladly—
From the scenes I loved so well—
Far away, ye billows, bear me—
Lovely native land, farewell!
Pleased I leave thee,
Far in heathen lands to dwell.

In the deserts let me labor,
On the mountains let me tell,
How he died—the blessed Saviour—
To redeem a world from hell.
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land! farewell—farewell.

Christian Watchman,

LOAN TRACTS.

Extract from the first Annual Report of Lancaster Auxiliary Religious Tract Society.

Eight thousand tracts or upwards are in constant circulation by means of loan distribution in 40 districts. About two thousand families are regularly visited.

Facts and Incidents. A poor woman having been made unhappy by the unkindness of her husband, prevailed upon him, after many entreaties, to read the tract which had been left a few days before. He did not at the time make any remark, but the next day asked when the lady would leave another, and desired that they might always be given him to read. Since then his moral conduct has been much changed, and now, instead of spending his evenings in the public house, he returns home to his family cheerful and happy.

In one district the tract entitled "Union to Christ," was read with much interest. Three families were particularly anxious to purchase it; copies of the tract were purchased and given to them; and on one being presented to an old woman who had desired to have it, she very earnestly said, "Are you sure it is the one you lent me?" To be fully convinced she took it up to compare it with the loan tract; and being then perfectly satisfied, she said, "O I wish I was like the good person who wrote it. I see now that Christ requires the entire union of the soul to himself."

A poor man having just read the tract "Temper is Every Thing," had to sit up nearly all night to repair the injury which, by the carelessness of a boy, was done to his work. Had it not been for the recollection of the tract, he said, he thought he should have been mad with rage.

A very old woman living in the same town was also impressed with this tract, so as to declare that it had convicted her of being a greater sinner than she had ever before thought herself; having never reflected on the great wickedness of giving way to bad tempers.

A poor man, upwards of 70 years of age, who had been much interested in reading the tracts, particularly "The Happy Negro," which he was anxious to possess, contributed a shilling to the funds of the society; and a servant, who had always appeared much pleased with the tracts, presented the distributor in that district with sixpence, saying, "It is a good cause, and I like to encourage it."

"It is true," said Bishop Hooper, "that life is sweet and death is bitter; but eternal life is more sweet, and eternal death is more bitter."

The glory of God is a silver thread which must run through all our actions.

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 28, 1830.

Edwin Hunt, Philip C. Fenn, G. M. Tracy, Charles Whittlesey, H. Camp, Almond Luce, Laurence Mc Namun, Joel Sage, Robert Bedney, Wm. P. Burrall, Rev. Seth Williston, J. Brown, Alexander Anderson, John L. Whiting.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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